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*782 [533] heavenly shen coming down to earth. After this, he jumps down from the table and sings out what he has seen in the No hall. He then asks to see the host to say some words of good luck. After singing a passage, he strikes the gong and drum several times, walks a few steps, and then conveys the No child into the embrace of the host, and continues singing about the origin of the fairy sister. After the singing, the host puts down the image of the No child on the bed, and the caretaker of the altar burns paper money. Then the farewell incantation to the shen is sung, after which the gong and the drum are struck and the ritual terminates.

[532] The nineteenth part is Pan K'ai-shan /"impersonating Kai-shan"/. The sorcerer-priest wears a red headkerchief and a K'ai-shan mask, which has red whiskers and heavy eyebrows. Holding a wooden axe in his hand, he walks before the Peach Spring cave in a semicircle, dancing with hands and feet. First he sings about what he has seen en route to the No hall; then he sings about what he has seen in the No hall. Next he asks to see the host to sing a passage of lucky words, after which he begins a conversation with the host, performing at the same time. The conversation has no definite subject but is full of humor. [522]

The twentieth part is Pan Suan-chiang /"impersonating Suan-chiang"/. The sorcerer with his head wrapped with a red kerchief and holding a cane and a spear, walks before the Peach Spring cave in a semicircle, while singing out the reasons for his going to the No hall and what he saw there. He asks to see the host and sings a passage of auspicious words and has a conversation with him, at the same time performing. After this the host withdraws. Another person dressed as K'ai-shan /name of a general/ engages in a conversation with Suan-chiang /also a general/, and performs. After this, they engage in a duel. K'ai-shan wins and Suan-chiang loses. But K'ai-shan withdraws first. Suan-chiang sings the farewell incantation to the shen, and the ritual ends.

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*782 The twenty-first part is Pan Shih-niang /"impersonating a woman"/. The sorcerer, in women's attire and holding a willow towel, stands before the Peach Spring cave. First there is a conversation, then he throws the willow towel on his back and blows the horn once. He then takes a chiao-tzu to rap the horn, while at the same time gong and drum are struck and he utters the incantation to invoke the spirit, bowing as he chants. On completing the incantation, he divines. /189/ After he obtains the sheng chiao, he removes the willow towel from his back and, holding it in his left hand while waving the knife in hand, with the beating of gong and drum stopped, he utters an incantation to pledge with wine. This done he dances with the willow towel. After the dance, drum and gong silent, he does the three-step walk and sings the incantation of leaving the shen. After singing a passage, he beats the gong and drum several times, and walks a bit outside like a woman, and then goes back in the house. The drum and gong are silenced. After singing briefly, he discards the costume and takes a rest.

*[787] The twenty-second part is Pan T'ieh chiang /"impersonating a blacksmith"/. The sorcerer wears a red headkerchief, holds a cane in his hand, and has the willow towel hanging behind his back on his belt. The whip is stuck into the horn, which he carries on his back. He walks in a semicircle before the Peach Spring cave. First, he sings about the reason for his going to the No hall; then he sings about what he has seen there. Next he asks to see the host to say a few words of good luck and engage him in a humorous dialogue, ending with a Miao song. Then he acts out a blacksmith beating iron to make an axe and handing it over to K'ai-shan. At last he utters the incantation of leaving the shen, and the ritual ends.

[522] The twenty-third part is Pan Ho-shang /"impersonating a monk"/. A winnowing basket is placed upside down in the middle of the central hall, and on it are set five bowls of wine, one bowl of water, five piles of pa-pa, and a piece of tofu in a bowl with sticks of incense and candles stuck in it. Around the basket are five pages of scripture, interspersed with paper

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*[782] obtained, the sorcerer raps /190/ the horn, at the same time uttering the incantation to invoke the shen. After the recitation, he waves the ritual knife and the caretaker of the altar pours the wine. He then recites the incantation pledging with wine. After this he dances with the willow towel. When the dance is over the gong and drum are silenced. He divines, and *[787] after obtaining the sheng chiao he utters the incantation for the shen to accept the offerings. After this, he first beseeches the shen to protect the men and women, old and young, of the family, next, the six domestic animals, and finally, the five grains. After asking for protection, he seeks the wealth for the host and the expulsion of pestilence and strange events. He also seeks the opening of the prison and the cangue to release *[787] souls. For each thing sought he has to divine until the sheng chiao is obtained, after which he gives an interpretation of the chiao to decide whether they are auspicious or not. Then there follow the chiao-na, kou-hsiao, t'ui-hsia, and shou-ling incantations. After the incantations paper money is burned and the gong and drum are sounded. At the same time the sorcerer utters the incantation for wheeling in money, and the ritual ends.

The twenty-fifth part is Pan Pa Lang /"impersonating the eighth young men"/. The sorcerer wears a red head wrap and a mask and shoulders an umbrella and a bundle, disguising himself as a traveler. He walks around in a semicircle behind the table for the pig and goat. His right hand waves the ritual knife, and to the accompaniment of the gong and drum, he sings of the ancient men of the twelfth month, continuing with explaining the reason for going to the No hall. He asks to see •[522] the host and after a humorous conversation, he acts out the procedures of haggling over prices, paying for goods purchased, pursuing pigs and goats, catching them, killing them, and cutting them up. After this performance, when he has divined *[787] and has obtained the sheng chiao he sings the magic words for the handing over of animals. He then turns over the pig and the goat to the man in charge of the kitchen to cook, and then sings

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*782 heavy, it may be placed on a stool). The sorcerer, waving the ritual knife in his right hand, sings the magic words of Shao Yüan. After he has sung a long passage, the helpers put the basket on the ground. The sorcerer leads the host outdoors in front of the hsi-kung and utters the incantation to pledge the opponents in wine. After the incantation the sorcerer takes the two cups of wine in the basket held by the host and pours the wine on the ground, and puts the cups upside down in the basket. He then returns with the host in front of the Peach Spring cave, and squats on the ground. The host puts down the small winnowing basket, holds the prayer box in both hands, and kneels in front of the No shen. The sorcerer holds the liang-yüan in his hand and recites the ch'ou-yüan incantation. When the incantation is over, a helper burns the liang-yüan and the prayer box, as well as some paper money. The sorcerer sings the *[787] yüan magic words and divines the time when the No shen will go back. He also invokes protection for the peace of the family of the host, the increase of the six animals, and the abundance of the five grains. After the sheng chiao is obtained, the gong and drum are struck, and the sorcerer and the host stand up. The former blows the horn once, then rests it on his wrists, takes the three-step walk, and utters the incantation for wheeling in money. After having blown the horn three times, the sorcerer takes off his garment and takes a rest. In the meantime the pork and the mutton /goat meat/ are cut up and placed in 12 bowls and put before the Peach Spring cave. The sorcerer takes the chiao-tzu, and after uttering the incantation for pledging *[787] with wine, seeks the sheng chiao, after which the ritual terminates.

The twenty-eighth part is Pan T'u-ti /"impersonating the local divinity of the soil"/. The sorcerer, wearing the mask [532] of the local divinity of the soil and holding his patron saint's [522] cane and whip, sings a few phrases in the main hall and then [776] engages in a humorous dialogue. Then he sings out the names of the malignant spirits of the 12 months and /192/ indulges in humorous dialogue with the host. Next he sings out the ranks

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*782 [776] and ages of the nine local divinities who are brothers. After this he announces the name and place of birth of the host, asks the shen to receive the offerings, and also asks for their protection. He then utters the chiao-na, t'ui-hsia, and shou-ling incantations, after which he sings the magic words of keng-yang-ch'un. Then he bids the shen farewell, and the ritual terminates.

The twenty-ninth part is Pan P'an-kuan /"impersonating a judge"/. A table is set up before the Peach Spring cave, and on it is placed a sheng of rice with several coins on it. There are also set out two cups of wine, two bowls of meat, a trayful of salted peppers, and a pot of wine. The sorcerer wears the [537] mask of a judge, a red garment, and a red kerchief around the head, and holds a spear in his right hand as a pen, and in his left hand a cash account book as well as a ling-p'ai /spirit tablet/. He walks in a semicircle outside the door, singing out the reason for going to the No hall. As he walks into the house, he sings about what he has seen in the No hall. He asks [527] to see the host and engages him in some humorous dialogue; he congratulates him and asks him to take part in the worship of the No shen. At the same time the gong and drum are sounded, and the sorcerer takes his place behind the table with his back toward the Peach Spring cave. On the right and the left of the table sit two other men, and the host sits before the table, facing the judge. The sorcerer sings, and the two men and the host sing in response. Wine is poured for the host to drink while good luck words are sung. He drinks four times while four passages are sung. After this, the host leaves the table. Then he performs the act of filing a petition, which is [522] purposely made full of jokes, which the sorcerer refutes. At last the purpose of the petition is given to be the fulfilling of a vow to the No shen. The sorcerer then opens up the cash account book and begins to read, carrying on at the same time a dialogue with the helpers. Now and then he makes a sign in the book with red ink and writes the character huan /"paid"/